

revealed in the Scriptures, and not truckle by half measures to popery in " the reform of the bastard Christendom of the pope," as Calvin put it. The progress of the English Reformation in Edward's reign was, directly or indirectly, largely inspired from Strassburg and Geneva. Protestant England must come into line with Protestant Europe, as represented by Geneva and Strassburg, in doctrine and practice. Calvin and Bucer did not indeed insist on complete conformity in all particulars. They did not require the bishop to efface himself in preference to the presbyter. They were willing to wink at some usages at which the more radical of the English Protestants took offence. But the Bible, not use and wont, not mere policy, must be the arbiter of the Reformation. Hooper, who was nominated bishop of Gloucester, went so far in his zeal for pristine simplicity as to refuse to be consecrated in episcopal vestments, which to him, as to Andrew Melville after him, were nothing but " popish rags," and had no warrant in Scripture, Bucer advised him to submit, and Peter Martyr saw no essential offence to the gospel in a white surplice. Submission was ultimately wrung from him after a short incarceration in the Fleet, but the tendency which he championed was, nevertheless, the logical outcome of the Calvinist principle of the sole authority of the Bible in the Church, and this logic was to work great results in the Puritan school, of which Hooper was the protagonist.

The death of King Edward put for the present a summary end to the artificial stimulation of the English Reformation under foreign auspices. In spite of Government forcing, Protestantism had not taken deep root in English soil. It was still an exotic, which would not blossom into vigorous life. The change was not a healthy one, for many of the men who promoted it were not honest or clean-handed. Somerset, who patronised reform so staunchly in both Church and State, was not a mere schemer for personal ends, though he belied some of his professions by his greed of Church property. Northumberland, who outdid his Protestant zeal, certainly was. He posed as an ardent Protestant in order the better to compass his designs of personal aggrandisement, and died at last a repentant son of the Roman Church. Many of the supporters of both Somerset and Northumberland were of the